HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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COMMUNICATIONS.

For the Herald of Freedom.

The National Anti-Slavery Nomination.

Dear Sir,—I read in your paper a short time since, a notice respecting a convention of the abolitionists of the United States, to be held at the city of New York, for responding to the nomination made at the Albany Convention, of James G. Birney of New York for President, and Thomas Earle of Penn. for Vice President of the United States; and having spent a little leisure time in noting down some considerations that have occurred to me, I take the liberty to send them to you, for the Herald.

Sir, I wish to involve myself in no controversy; I simply wish to express my own private feelings, as an individual who has the best good of the slave at heart. I am not extensively acquainted with the opinions of the great body of the abolitionists in our country, respecting a nomination of this kind; but it strikes me that the Independent Ticket, as it is somtimes called, will not meet with a very general support: and it appears to me, that, considering our infancy, and the utter hopelessness of an election, it is a step which we are not yet prepared to take. If, however, notwithstanding, we could not carry our candidates, it could be shown that a unanimous attempt to do so, would be favorable, in that case, I should not dispute its propriety, but, it occurs to me it cannot; that on the contrary it would be unfavorable to our cause. Shall we not lose the co-operation of many, by the nomination, which, had it not taken place, we should have secured? I am pretty sure we may. Let us see. Take a case.

I would not commingle abolitionism with politics, but the *nomination* hath done it, and we cannot avoid it. But here is a man, who, for a long time, has been actively engaged in the promotion of either the one or the other of the two political parties. He believes it his duty to be so; that the good of his country depends upon the triumph of the principles he espouses over those he opposes. He is conscientious in this. Nevertheless, he is an Anti-Slavery man; and always has been one: his principles, and so far as he knows, his practice corresponds. He has not learned, that, to be qualified to exert the greatest amount of influence against slavery, he must of necessity sacrifice his political opinion; nor, that his recognition as an abolitionist *should* depend upon their renunciation.

But a voice coming from the Anti-Slavery Convention, says to *every* abolitionist, vote the "Independent Ticket;" for this is the only way, in which you show your identity. And "*he who is not for us, is against us*" says the "Independent Ticket." But he wishes the success of his party, and lends his influence that way; nor, deems that its triumph will militate, in the least, against the onwardness of pure abolition principles. His—principles that he has cherished from his childhood up—are dear to him. He is ready to do any thing beside, but he will not abandon them, and he goes not for the nomination. But if he is not *for* the nomination, he must be *against* it; at least he will be considered so; and if he is, then, politically speaking, he is against the party in whose behalf the convention made the nomination. But this party embraces all the Abolitionists in the country; consequently he is of necessity opposed to the whole body—the principles, therein contained, and if so, so far from being a friend—is an enemy to the slave. This is, I admit, pretty close reckoning, but it will, I am afraid, and I have no doubt, be the course of reasoning which quite a large proportion of our friends will pursue. He is thrown away as heretic and capillaceous. His querulousness, as it will be considered, is sufficient to bar him from charity, and he is heaved from the great bosom of abolitionism—and that too, from the single circumstance of his declining to support a nomination, which, in the first place, ought never to have been made.

Our cause, it will be perceived, assumes a political character, and must be carried on, on political grounds. Now, if at the next Presidential election a man votes a Whig ticket—no matter how earnestly he may have advocated Democracy and Van Burenism previous to his casting his vote—he is, of course, put down a *Whig* and not a *Democrat*. It is taken for granted, that he was a hypocrite all the while; that his influence and sentiments are, and have been, against Van Buren and not for him. So in the other case, whoever does not vote the abolition ticket will be reckoned, by the community at large with its adversaries—and the adversaries of anti-slavery principles—whether they really are or not. It will be esteemed a test of our doctrine—a sort of *prima facie* evidence of what we are, and where we are, on the subject. Nevertheless, that there will be many, who will not from different considerations support the nomination, cannot for am oment be doubted. Thesewill be set aside. And in this way we shall be bereft, if not in truth, at least to the public eye, which is quite as bad, I will not say of few, but of very many, whose influence and wisdom have done much for our prosperity. And I am so far from believing the nomination will afford us an advantage equivalent to this loss, that, I think it should not have been made, even if by so doing we were to incur the loss of *one* from our ranks.

I will not ask how many we may expect to enlist with us, who would not, had it not been made. It has no tendency that way. All the changes of sentiments on its account must be against us. Dear Sir, are these things not so? Will the nomination gain us one friend, or lose us one enemy; on the contrary will it not lose us many friends and gain us many enemies? This is a question deserving our serious attention. Our number although with Spartan bravery is small—small, at best, and it behoves us that we keep them all—we need many more than we have, in order to wend our way—and the loss of *one* only should be a circumstance of no inconsiderable regret.

I do not oppose the nomination *itself*, but the time it is made. The nomination *in itself* is a good one. The two distinguished individuals, selected as our candidates for the Presidency and Vice Presdency are well known to us all. Their uncompromising devotion to unviversal liberty has long been known and is beyond a doubt—their commanding talents, and the unsullied purity of their public and private characters merit our unbounded admiration; and render them well fitted and well worthy of the suffrage of the people of a whole Nation. But, the signal defeat, even with such men, we must inevitably incur, will serve to add new fuel to the scoffs and rudeness of our antagonists. Our weakness is our danger. When the friends of emancipation can rally a force, whose voice can be heard amid the din of the other parties—when our power shall have been so much augmented by the files and platoons that are daily coming to our aid, as to give us the possibility of an equal footing, in a political contest—when our candidates shall not be candidates for sure defeat, nor our attempt a mere mockery—then let us have a nomination of our own—and then let us support it—then, there shall be found, among all your friends of this, no hand readier to hasten on its triumph, than my own.

It may not, perhaps, be out of place to remark, furthermore, that, by far the major part of the abolitionists are, so far as their political opinions are concerned, whigs. This, I believe, is generally conceded; and, on account of it, the party have oftentimes, been slurred, by the opposition. It will, doubtless, be recollected, that, a little prior to his election, Edmund Burke, now a democratic member of Congress from our own State (and we ought to blush for it) in a flaming electioneering speech, gave to the whigs, by way of reproach, the appellation, of "The Federal Abolition party;" and at the same time congratulated himself, that, "*he* belonged to one which had nothing to do with *Negroes!*"—Mr. Burke undoubtedly, expressed, with a few honorable exceptions, the sentiments of the party of which he is a member. They practice them, themselves, and teach them to others.

Sir, who introduced upon the floor of Congress a string of resolutions shutting the mouths of the abolitionists, that they cannot speak there, and closing the doors that we cannot be heard there? *Charles G. Atherton, a democratic representative* from New-Hampshire. Who, on the same occasion, by the previous question, crowded down the champion defender of the right of petition, whose careering indignant eloquence could no more have been resisted, by the puny subalterns who usurp our prerogative there, than the moving floods of the Niagara be damned up with a bulrush? *Samuel Cushman, a democratic representative* too. Who very recently voted that our petitions should be passed over unnoticed—in silent contempt? Every representative from our State, save one. It is a notorious fact indeed, that the most distinguished actors against us in Congress—those who have always been stepping on the necks of abolitionists; and altho' representing the North, have in open day, in the face and eyes of their constituents, dared to advocate Slavery, and help the South to perpetuate it—who have actually denounced us, on the floor of Congress, for sending our humble petitions before them, are, and, indeed, always have been, leaders of the democratic party—*that* party, which, as Burke says, has *nothing to do with Africans!*—nothing to do with *three* millions of our citizens, imploring upon their knees that they may be free in a free country—that they may not sorrow and bleed and die under the scorpion lash of freemen—of Americans! Nothing to do with what blackens our escutcheon, both at home and across the Atlantic.

Sir, these are the men whom we must remove before our influence can *officially* reach the South. But how can we do it? By a nomination or our own? No. Years upon years will elapse ere a third party, aided by no other, can prevail at the National legislature. Let the Slave await that period for his emancipation, and his day of existence shall be breathed out in doleful and fruitless lamentations. But availing ourselves of the advantage offered us by our political influence, and uniting it with that which has generally been friendly to our efforts—whose representatives have, with a few exceptions, ever been ready to stay the hand of a reckless power so often extended to curtail our privileges;—in this way we may effect the object. By uniting with the friends of Harrison, we can, not only bring back, to their homes these men who have proved themselves so recreant to our interests; but put the reins of government into the hand of one, who shall be unlike our present chief Magistrate, a "Nothern man with Southern principles."

I do not suppose, that, should the friends of Harrison succeed, we should have just such men as we should like, or, as ought to be at the head of government, or that we shall be destitute of pro-slavery officeholders; but the number of such, will be greatly diminished; and, that is more than we can expect to do, at an attempt to elect our abolition candidates: *in this endeavoring to take take two steps, we miss of taking one.*

Again it is said, by the friends of the nomination, it is not expected to succeed—its object is merely to organize more thoroughly the party, and to test the abolition strength. Then, I am of the opinion, it is too early. We are too weak. We had better wait till we grow stronger. Our inferiority will astonish us, like looking at our image in a convex mirror; and it will startle some and discourage others. We shall blush at the littleness of our own, compared with the greatness of the strength of our opponents. I wish this were the case. It should be regretted that it is so. To have every officer in the government abolitionists in principle and action, is a consummation devoutly wished for. Could we, at the Presidential election, next Fall, elevate to the chief Magistracy of this nation such a man, it would thrill new life and energy through the whole soul of America! But it is imposible. Why then expose ourselves to the danger and mortification of an overwhelming defeat—perhaps, with the loss of many a brave soldier—and with the sure knowledge of it beforehand!—I see no reason.

In times past, I have, on all occasions, frankly acknowledged the propriety and justice of the abolition movements; and heartily respond to whatever measures they have deemed expedient to adopt; but to this nomination, I frankly confess, I cannot.

Sir, I do not wish to be with those who make it a business to find fault with the proceedings of abolitionists, but with the multiplied variety of opinions afloat, mostly emanating, too, from the heads of our party, it is of the utmost need, that we all think, each for ourselves, having a mind, independent, as freemen, sober, as abolitionists; that we may not be blown about by every wind of doctrine, and led astray by the *soi disant* apostles, who seemingly cling closer to, and think more about their own opinions, than the interests of "those in bonds.

I am, respectfully yours,

WM. H. WOOD.

For the Herald of Freedom.

Mr. Editor,—I have had a few leisure moments and have written, and take the liberty to forward, for the Herald, the following remarks and facts, on the MONSTER, SLAVERY—encircling in its crushing-folds the Baptist denomination.

I knew not the reason why there was so much proslavery feeling in the Baptist church in this town, and the Pastor's *forgetfulness* of the poor down-trodden slave and brother, untill learnt that from *five hundred* to *twelve hundred* colored Americans are held in slavery by single Baptist churches!

I knew not the cause of the excitement and opposition to the Abolitionists and their principles when agents and their friends attempted to lecture on the wickedness of American slavery, and to discuss the subject among the Baptists, until I learnt that *one hundred and twenty-five thousand* colored Americans are held in slavery by the Baptist denomination! A member of this chh. stated that he had for forty years done all that he could for the slaves, and that he would do no more! for he believed that the slaves were better off under the *Baptist* masters than they would be, liberated! that the slaves might take care of themselves, and wait until God delivered them! that they ought to be thankful that they had been born in a christian community—where they are civilized and christianized—become believers in Christ and are saved! and that had they been born in Africa they would have been most miserable—never have known the Saviour of mankind, and would have perished in their ignorance! *There is a great work to be performed by the Baptist people in extricating themselves from the sin of holding slaves.*

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."—*Isaiah* 48: 18.

A BAPTIST ABOLITIONIST.

New-London.

For the Herald of Freedom.

National Democratic Address.

In perusing a document of some six columns in the last New-Hampshire Patriot and State Gazette purporting to be an "Address of the National Democratic Convention to the people of the United States," I was somewhat surprised to find among other things the annexed item as one of the "avowed principles" of the present administration.—"The preservation of our union against the unconstitutional and fanatical spirit of Abolitionism" is one of "the great points in the pending contest, and we (the Committee, I suppose, who drafted the "address") proclaim it "to our countrymen as a matter of vital interest to our free institutions." Who the redoubtable author of the preceeding paragraph may have been, is more than I now have the pleasure of knowing; but certainly it appears to me that he arrogates to himself a degree of responsibility in making this exposition of the "avowed principles" of the administration, which a great majority of the Democratic party are not willing to countenance or allow. And that he does *not* express what he knows to be the views of the party to which he professes to belong may be learned from the fact that he is now for the first time "proclaiming them to his countrymen as matters of vital interest to their free institution."

But what, let me ask is the avowed purpose of abolitionism, or what will be the effect of its principles if carried out in the "full tide of successful experiment?" Is it reasonable to suppose that a practical application of the principles "that *all* men are created free and equal" will have either a direct or indirect tendency to destroy the "Union" which acknowledges this to be among the "selfevident truths" upon which all true Republican forms of Government are based? Mr. Chairman of the Committee who prepared this "address," will you have the goodness to respond to these two plain questions?

Again. It is a very sweeping assertion to declare without a particle of proof that the "spirit of Abolitionism is unconstitutional and fanatical." Does Mr. Chairman have the presumption to believe that the people or in other words the democratic party, will receive this notion of his as truth when not a single explicative word or sentence accompanies it? For one I am slow to believe any doctrine that is broached without suitable evidence of its truth, and I believe this to be characteristic of American citizens generally. They are not so credulous as designing men some times wish. Their principles "give us facts that we may act understandingly when about to exercise the glorious right of free sufferage. We can*not* put confidence in the mere "ipsedixit" of any person though the most distinguished statesman in the country." However, I will not here bandy the subjects of "unconstitutionality and fanaticism," because it appears to me, the gentleman is too ignorant of the Constitution and abolitionism, either wilfully or negligently, to warrant me in offering any remarks upon these two different topics, though many facts might be given as an offset to his empty assertions.

Once more.—I perceive there is a redeeming clause in the paragraph selected at the commencement of this article, but as it is merely an assertion, I shall take the liberty to offer a remark or two upon the same.—We are told that "abolitionism is a matter of vital interest to our free institutions"—And with all due deference to the dignitary who wrote these *words*, I would add that "abolition is of vital interest" to the slave of the south. What are our free institutions and our professions of the genuine spirit of Republicanism, but "sounding brass and tinkling cymbals" if they are preserved at the expense of the life and liberty of one fifth of the American populace. But when abolitionism has done its perfect work there will be left not a single one to suffer, linger and die, loaded with the chains of physical slavery. And can universal emancipation from the thraldom of this man-degrading servitude endanger the fabric of human liberty, or destroy the holy Temple of Equal Rights, which has been reared amid the bright sunbeams of the yet to be proud and happy America.—Oh blest name! thou art dear to my heart! Thou hast been the theatre of many noble scenes, and when your patriot sons shall have wiped the foul stain of slavery from thy fair escutcheon—thou wilt indeed be the mistress of the world. In this respect "abolitionism is of vital interest to her free institutions."—And that God may hasten the consummation of the benevolent purposes of Freedom's friends, myrmydons to the contrary notwithstanding, is the sincere and ardent desire of

A DEMOCRAT.

From the Emancipator.

Letter from Amos Dresser.

Hermitage Good Hope, Jamaica, W. I. Feb. 4, 1840.

Dear Brother,—We spent but little time in collecting funds after we left you, much less than we then anticipated, but those who gave, gave liberally. We received in all about $350. Our travelling expenses from Oberlin to Kingston were about $150. We spent about $100 in New York, for a library, and for things necessary for commencing housekeeping, leaving us about $100 in pocket at our arrival.—We were made truly welcome by brother D. S. Ingraham, who had almost worn himself out in climbing these mountains and hills, to lead the wanderers to Christ. His circuit was very large, he had raised several large congregations, some of them 20 miles from his station. Our rout from Kingston to this place was very exciting;—at one time winding up the mountains in a zig-zag course, going perhaps 40 rods to ascend as many feet, in a path just wide enough for our mules; at another, following a river's course, and crossing it every few rods, (one river I crossed 19 or 20 times;) at another carefully groping along beside a precipice 400 feet high; then entering a beautiful bamboo grove, whose graceful wavy motion seemed to inspire the soul with peace, and raise the heart to the Author of all. We are about 25 miles from Kingston, on the mountains, though in a valley, surrounded by mountains, save a gap for a water course called Ugly River, whose waters sometimes carry all before them, though in a dry season easily forded. The temperature is about summer heat, though since we have been here, the dampness has been such as to make a stove we brought with us very comfortable.

I preach in a small chapel built by the negroes while slaves. It answers pretty well, though not more than half the congregation could get inside the last Sabbath. They intended to build larger this season. For the present, we occupy a house built for the overseer, but expect to leave it this week. The people are immediately to set about building a house for the minister. They (the "people") all live in low thatched houses, with no floors, no chimneys, no windows, for which, and their provision grounds, they pay 25 cents per week; children able to work, pay half-price. They labor for the owner of the property at 25 cents per day, and find themselves. Besides the emancipated negroes, I have in my parish 100 *native* Africans, lately taken from a slaver by a British cruiser, so that I am indeed a missionary among *heathen*, and need a missionary's heart and grace to bear up under a missionary's trials.

[Mr. D. speaks of the great ignorance of many even who belong to the church. The owner of the property is a Presbyterian Elder, but sells rum to the negroes and the Africans. Many evils exist among the church members, contention, fornication, drunkenness, &c. He says:]

I have instituted a kind of class-meeting for the purpose of personal conversation with the members. I told them promptly my object, which was, to become fully acquainted with their character, and faithfully rebuke every sin, and I wished no one to join who was not willing to be dealt plainly with, for the purpose and intention of breaking off from all that would grieve Christ or exclude them from heaven. Above one hundred have joined. This class I divided into four divisions, one of which I meet in turn every Wednesday evening. Last evening our meeting was very interesting, and I felt that God was present by his searching spirit.

Not one in my whole congregation can read, save the owner of the property and the overseer, who sometimes attend. We have a day school of 33 scholars in our house, increasing in numbers weekly. We have an evening school of 45, also increasing. Some learn very fast. I have not yet found an individual who could tell his own age, and many do not even know or remember their own surnames. They know how to hoe and pick coffee, and to practice every vice taught them by slavery. At present our influence over the people is quite manifest, and improvement in some cases has already been made, at least externally.

Each member of the class gives 12½ cents per month for my support, the adult scholars in the evening school pay 6 cents per week, and the children in the day school 3 cents. Though my hands are full with parochial and school duties, still I work from one to three hours a day at manual labor.—As for our temporal support, we fear no danger, though almost every thing is much dearer than in America. Flour has been selling in Kingston at $18 to $24 a barrel, and milk 25 cents per quart. The *yam*, which is something like a potato, affords us most of our diet. From the low wages of the people, I shall expect but little from them this year, especially as their main strength will be wanted to build the chapel and minister's house, which is very expensive from the fact that the lumber is all sawed by hand. My dear wife enjoys her field of labor much. Our health is good.

Your obliged brother in Christ,

(Signed,) AMOS DRESSER.

From the Youth's Cabinet.

The West Indies.

Good Hope, St. George's, Jamaica, *March* 1, 1840.

Dear Brother,—Perhaps your little readers would be glad to know whether it is possible to "make any thing" of the lately emancipated "chattels personal" of Jamaica. I know not how well I shall succeed, but ever since I was quite a small lad, my motto has been, "*I will try;*" having learned it by getting my "*ears boxed* ROUNDLY," for saying "*I can't.*"

Of one thing I am certain:—if the people here never get an education, it will not be because they have no desire for it; nor because they are unwilling to undergo self-denial, and surmount difficulties, to obtain it. For proof, I give

A CHAPTER OF FACTS.

At my first arrival, on inquiry, in a public meeting, whether they wished me to commence a school, they unanimously responded "yes, massa! yes!!" On inquiring the number that would attend, the reply was, "*plenty*, massa! plenty!!" On asking again *who* and *how many*, they replied: "*All we!—de whole.*"

Before we commenced our school, there was scarcely an hour in the day, in which we did not have calls from persons begging instruction. I have found them on my steps before sunrise in the morning; and on opening the door, my ears were saluted with "Howdi, massa?" "Morning, massa?" —"Beg, massa, *one* lesson." This was on the way to their work. On their return, they were sure to call again and repeat the request.

After commencing the day school, in passing the "Negro House" in the evening, I could hear the *children* repeating what they had learned in school; and it would, no doubt, amuse and interest you exceedingly, to see the *old* man of 40 or 50 years, listening to his little picaninny of six or eight, and glad to get even such a teacher.

On commencing my evening school, I though it inexpedient to have my time so much taken up with individual calls; as it left me scarcely a moment to myself, save the time for sleep, and from 4 to 6 o'clock in the morning.* But the earnest look of a mother who came with her sick child, lashed to her back, and spoke of that as a reason for not coming in the evening, was too much to resist. Because of "*her importunity*," I heard her: and found myself fully repaid, at the close, by a hearty '*Thank you, my good massa!*' accompanied by a countenance expressing the deepest gratitude and satisfaction. A mother has sometimes come quite a distance in the evening, bringing an infant child on her back, and held it in her arms during the whole time

of school; as it, at any time, the little one showed signs of uneasiness, the mother seemed almost unconsciously to hush it to sleep again, without taking her eye from her book, or losing a word of her lesson.

As one evening complained a little of their late attendance at school, they excused themselves on the ground of being obliged to work for the owners of the properties, four days in a week, till 4 o'clock P. M., (this they must do or leave their rented homes;) and, as the weather had been so wet as to prevent their working in their planting grounds on Friday and Saturday, they now found it necessary to go from the coffee field to planting their yams, where they remained till dark. When I proposed to close the school a few weeks, till they could get their yams and cocoa planted, they unanimously responded, "He! minister, dat no good;" adding, that they would sooner lose their yams than their school.

They usually eat their breakfast in the field, between 10 and 11 o'clock, A. M., and dine at their houses after the close of their work. Many of my scholars at a distance, come direct from their grounds to the school, waiting till 9 or 10 o'clock at night for their *dinners!*

These are facts upon which you can make your own comments. I may hereafter speak of their progress only adding now, that I never before taught a school in which the improvement was as rapid, with so little instruction. My evening schools are generally but one hour long.

In the gospel of Jesus,
I am your own brother.
AMOS DRESSER.

* I have frequently had them at the 'reading card' while at my regular meals. We have very few books for them to read in.

Anti-Slavery Nominating Convention.

A Convention of friends of independent political nominations was held in New-York on Wednesday and Thursday, May 13th and 14th. Sixty gentlemen enrolled their names, representing 10 States, as follows: From Maine, 1; from New-Hampshire 1; from Vermont, 3; from Massachusetts, 15; from R. Island, 1; from Connecticut, 4; from New-York, 25—15 of whom reside in the city; from New-Jersey, 4; from Pennsylvania, 5; from Ohio, 1. When it is considered, that while the Convention was holding its sessions, there were not less than one thousand friends of immediate emancipation in the city, the fact that so small a number enrolled their names would seem to furnish conclusive evidence that the scheme is approved by only a small portion of the abolitionists of the country. A letter was read to the Convention from James G. Birney, accepting the nomination for President; and Mr. Earle, being present, is said to have given his consent to stand as the candidate for Vice-President. The letter of Mr. Birney, which occupies nearly three columns of the Emancipator, and which is written in his usual clear and forcible style, does not present, as we can perceive, any new arguments in favor of a third party. It is almost exclusively devoted to a delineation, as true as it is graphic, of the utter subserviency of the whole country, as such, to the slave power—and particularly of the pro-slavery character of Martin Van Buren and William Henry Harrison. That abolitionists cannot consistently vote for either of these men, he fully and clearly demonstrates; but that they ought therefore to organize a political party, he does not even attempt to show.—On this point he contents himself with a strong expression of his own opinion. Mr. Earle was understood to be opposed to the formation of a party on anti-slavery grounds exclusively, but was willing to stand as a candidate, if the friends of the measure would combine with the anti-slavery question certain principles of his in relation to the right of suffrage, monopolies, &c. The following resolution, we suppose, was adopted in order to meet his views; and being considered satisfactory by him, he was induced to accede to the nomination:

Resolved, That while we regard the question of SLAVERY as the greatest political question now extensively agitated before the country, and are determined not to sacrifice or defer the cause of freedom to any other political measure; we will, nevertheless, sustain as important and essential principles the equal political and civil rights of all men, and will oppose the principle and the practice of partial and exclusive privileges, whether in reference to business, suffrage, or elligibility to public stations; recognizing no legalized prerogatives on account of birth, wealth, learning, or complexion.

As Mr. Earle is understood to be an advocate of the right of suffrage as belonging to every human being, it is quite natural to inquire whether the above resolution was intended to embrace that doctrine; or whether it only means that the *male* portion of men are possessed of 'equal political and civil rights.' Will some member of the convention do us the favor to explain its meaning? *Liberator.*

JOHN QUINCY ADAMS FLOORED.—This venerable gentleman had the misfortune, on Tuesday, of catching a fall as he was leaving the Representatives' chamber, on the adjournment of the House. He fell with great force, partly on his right side, and dislocated his shoulder. He was assisted to a carriage, and conveyed to the apartments of the Hon. James Munroe. After some delay, several physicians were in attendance. Great difficulty was experienced in setting the dislocated limb, and consequently great suffering endured. During the whole operation, not a murmur, and scarcely a groan escaped this venerable man. The next morning, when the Speaker called the House to order, to the utter astonishment of every body, Mr. Adams was in his seat. His friends remonstrated against the danger he ran by this exposure. Conversing with a member on the subject of the accident, he jocosely and pleasantly said—"Well, sir, I was *floored*, but it is the first time I have been *floored in this House*. The deep sympathy which has been evinced for him, among gentlemen of all parties, is a testimonial of the profound respect and high consideration which is entertained for his commanding talents and great purity of character.

CONCORD: JUNE 6, 1840.

We regret that we ever feel called upon to notice and even reprove an occasional thrust at the Anti-Slavery cause in the organ of the orthodoxy of New-Hampshire. Cherishing as we do a strong partiality for that sect, having been born and (so far as educated at all) educated under its influence, and having none but the kindest of brotherly affection for the Panoply's Editor (notwithstanding what appeared to us a most unrighteous and unchristian attempt to nip our forming character in its bud by holding us up to the christian world as having "no weight of influence,") we do regret exceedingly that fidelity to the cause of the slave, which we regard as one of the duties we owe to our God, compels us from time to time, to appear against the only professedly orthodox paper in the state.

As to the ability with which the paper is conducted, it does not become us to speak. Nor is it needful; the paper speaks for itself; and so plainly, "that the wayfaring man though a fool," we believe does not err in his opinion, for there appears to be but one voice among foes or friends, learned or unlearned. But let that pass.

The leading editorial in the last Panoply is an attack on Wm. Lloyd Garrison. When only Garrison's peculiar views on certain subjects are attacked we do not feel bound to defend him. But when charges as sweeping and denunciatory as those of which we now speak, are made against his general character, not as an abolitionist but as a man, we must attempt his vindication, or tacitly admit ourselves to be a fellow-worker with nothing short of a *fiend incarnate*, for so the charge would make him. The ground of complaint seems to be, that at the late annual meeting of the American A. S. Society, he procured the passage of certain resolutions which took away from the church and ministry their claim to the name of a *Christian* Church and Ministry. The resolutions are copied, and then follows a most solemn paragraph from the Editor's pen, which contains an insinuation that must be true or false. If true, Garrison is both a fool and a devil. A *fool* for attempting that which not all "the *gates* of hell," the combined rage and wrath of men and devils can ever do; and a devil for cherishing a disposition to do it. Such is Garrison if what is more than insinuated in the paragraph referred to, be true. But if that insinuation be not true, then the resolutions may be true, and Garrison in laboring for the passage of them, was in reality doing God service. For certainly if the resolution touching the church be true, it is time it were passed, and the whole world warned against coming into the secret of such a church, or being united with it.

Before the Panoply undertakes to sit in judgment on Mr. Garrison and those who passed the resolution, or at any rate before he begins with a hand so unsparing to "deal damnation round the land" it might be well for him to first find the resolution untrue. But this is not attempted. He knew for whom he wrote, and judged rightly when he supposed they would consider the resolution untrue of course. He writes (when he writes at all) for that very church and ministry which the resolutions condemn, and he knew very well that they would never thank him for enquiring into the merits of the resolution.

But we ask him to deny (and substantiate his denial,) the resolution touching the church in one of its smallest parts. He accuses Garrison of being both a devil and a fool; and that is in a certain sense true, if the resolution be false, and the church be a Christian church.

We ask the Panoply if the church has not as a whole been guilty of profound silence on the sin of slave-holding? Nay, we ask if (to a great extent) except where it has been goaded into its duty by abolitionists, this is not true even to-day?

We ask the Panoply if the church is not now tolerating slave-breeding, slave-trading, and slave-holding in its ministers and members? Will the Panoply deny it? Will he deny that Churches and even ministers breed and raise slaves for the Brightons of the south, as regularly and openly and shamelessly as the Green Mountain Farmers raise sheep and oxen for the Brighton market of the Bay State?

We ask him if that Church does not receive into the treasuries of her benevolent institutions, the avails of the traffic in slaves and souls of men? We ask him if many churches do not own slaves together, which are annually leased out to the highest bidder, to pay the salary of their priests?

We ask him, who dares stigmatize as devils and idiots, and men of "no weight of influence" those who are trying to be faithful to their brethren in bonds, and their own souls and their God, if all this be not true, true to the very last letter?

We ask him once more in presence of God and in view of the awful day of account, and of the terrible retributions of eternity, if he himself and the church generally with him, have not been guilty, first, of a perfect indifference to the Anti-Slavery enterprise, the only decisive movement that has been made to rid our country of slavery, and then of an opposition to it, as criminal and much more malignant, than the former indifference?

These are the charges specified in the resolution. Can one of them be denied? Will the Panoply attempt to deny one of them? Is the church then a *Christian* church? Ought it to be regarded as such? Or on the contrary in the language of the resolution, ought it not to be regarded "as the *foe* of freedom, humanity and pure religion?" That depends on the character of the slavery which is thus countenanced. Does the Panoply wish for an examination of its character? Must he be told how the image of Christ is daily and hourly crucified in the person of millions of spirits which are the image of the invisible God, and touched with his immortal fire, and may by his grace burn on like the rapt seraph before the throne an eternity of ages?

Must we tell him of the whips and the scourges, the thumb screws the iron yokes and horns and gags, the blood-hounds the fetters and the fire-arms? Must we tell him of the shrieks and wails, the flowing tears and heaving sighs of the auction scene, when fathers and mothers take a last look at their darling ones, yes and of each other too? Must we tell him of the mental and moral degradation of the slaves? Must we tell him of the law of Louisiana which punishes with death any one who shall persist in giving mental instruction to the African, even in a *Sabbath School*? Must we point him to the *pious* slave of a Presbyterian minister in Virginia who Dr. Nelson said had supposed all along from some circumstance, that Jesus Christ was the son of the Governor of Kentucky — — —?

Need we tell him of the burial of most of the slaves, when the poor wretches are tumbled into holes, vastly less lamented by their owners than some favorite horse or even hound? Or need we tell him of the resurrection morn and the judgment day when they shall come up before God in all their ignorance and degradation and sin, to receive a righteous sentence for the deeds done in the body; deeds of vice often, which were learned from their more brutal masters—and which the Panoply has *never* rebuked? Does the Panoply wish all these things spread out before him to determine the character of slavery, and to settle the truth or falsehood of the resolution which declares that church which countenances all these abominations is not a Christian Church? Have we libeled the character of slavery in our description of it? Can we exagerate? Why, the words that should tell half its horrors, would shriek with the terrors of death, and be shaded with the blackness of despair, and glow with the fires of hell. Who writes its history should dip his pen in the sulphureous billows of the burning lake. Who paints its miseries should do it on the scathy walls of the deepest, darkest cavern in hell. Its requiem if sung at all, should be howled in a conclave of devils damned, and unblest ghosts.

All this the Panoply knows is a simple recital of what is the real character of slavery. And now behold him boldly dooming the man who dares call the church which tolerates and sustains such a system, an anti-Christian church, to the fires of an endless hell,—for such he believes will be the doom of all hypocrites and infidels. Man of the Panoply, (we will not be disrespectful) dare you review what you have done? Where do you find that bold assurance which you seem to have, that if our Saviour should say to yourself and him whose character you have assailed in your last, "one of you is a devil" that you would be the seraph, Garrison the fiend? While the one has been laboring for the last ten years with giant strength and apostolic success too, to awaken an interest on, and overturn the foulest system of iniquity that ever stained the human character, the other in the face and eyes of all the facts that have been imported from the West Indies and elsewhere on the safety, practicability and utility of immediate emancipation, has done the utmost in his power to defeat the desired object, both by endeavoring to soothe the consciences of the South with the idea that too much is required of them by immediate abolitionists, and also by holding up the negro, as a degraded, debased being, unable under all the pure light and genial influences of the gospel joined to all the blessings of civilized and social life, to rise in this country to the common level of humanity. Is this denied? And now behold this apologist for slavery who, for aught that has appeared, is on the best of terms with every oppressor in the South, boldly assuming to sit in judgment and sentence to the lake of fire and brimstone as an infidel and destroyer of the church, the man for whose head the South have offered princely rewards, and who at the expense of reputation, health, wealth, and every temporal blessing, except the luxury of doing good, has espoused the cause of the oppressed, and even now is practicing daily self-denials on their behalf, such as few if any of the ministry to our knowledge have thought of practicing with all their apparent zeal to bless, convert, and save the world.

Let the world read the language of the Panoply—"Wm. Lloyd Garrison will find it hard to overthrow the church; the promise is that the gates of hell shall not prevail against it and how can he? We *have* feared, but we fear no more." So then the Panoply, because Garrison and others have spoken their views of the church, and pronounce it while it remains in its present position anti-christian, announces to its readers that the church is safe. So did the infamous Tetzel, when Luther thundered forth his bold denunciations of the church of Rome. He then thought the church safe. So did the Pope and the whole college of Cardinals when after the terrible slaughter of the Protestants on St. Partholomew's day, they marched in solemn and splendid triumph to the cathedral, and publicly gave thanks to God that the blood of so many of the enemies of the church, had flowed in a single day. The Panoply "fears no longer." He means by that, that the course of Garrison has now become so odious, so abhorrent, so terrible, that he can now do no more harm. He has now charged the awful guilt of slavery home upon the church. While it was only the sin of the nation, Garrison could be borne. But now he has revealed himself. He has not only declared the government which sustains the bloody system corrupt, but he also calls a church that upholds it, a church of Anti-Christ. Well, let the Panoply feel secure. Let it lay aside its fears. But we caution it to beware. The church must repent of the sin of slavery, or perish. The resolution touching the church is true. The Panoply knows it. His readers know it. God knows it, and will yet, unless that church repents not only of slavery, but of other prevailing sins, denounce it as he did Babylon in the Apocalypse, as "a habitation of devils, a hole of every foul spirit, and a cage of every unclean and hateful bird," and spew it out of its mouth. Generation after generation of the poor slaves has been whipped and chased with bloodhounds to the grave, and the church has stood silent by. Stood silent by! she has not done it. She has seized the whip herself, and set on the dogs, and laughed at the flowing tears and streaming blood. And when one poor obscure printer—a youth scarce twenty-five rose single and alone, and demanded 'why do ye thus afflict your brother;' that church was among the foremost and fiercest of his foes. And now when after ten years of blazing light and flaming truth on the subject, that church still persisting in its robbery is denounced as Anti-Christ, (and "by their fruits ye shall know them,") the individual who has the courage thus boldly to denounce it, is arraigned at the bar of the Panoply and found guilty of a crime the punishment of which is "everlasting fire prepared for the devil and his angels."

But we forbear. In the judgment of the Panoply, and the Panoply is not alone, Garrison is an infidel, whose ultimate design is to destroy religion and fill the world with confusion and ruin. We close by introducing an extract from one of Garrison's letters written since he left Boston to attend the great London Convention. We ask our friends to read it; we invite the Panoply's attention to it—and then let it be compared with *any* editorial article of Rev. David Kimball and see if it bear one mark of infidelity which that does not.—P.

From the Liberator.

Letter from William Lloyd Garrison.

On board of the packet ship Columbus,
Near Sandy Hook, May 22, 1840.

MY DEAR FRIEND:

After a detention of three days by a northeasterly storm, we are now on our way to the Atlantic for the old world, which, under God, is yet to be renovated and made wholly new. In the judgment of the most enlightened friends of our common humanity, on both sides of the Atlantic, it is my duty to attend the World's Convention in London, on the 12th of June next,—the first which has been held since the dispersion of the human race at the building of the tower of Babel. The object of the Convention is not the gratification of an impious ambition, but the promotion of the cause of philanthropy and religion;—not to get unto itself a name, by attempting to scale the walls of heaven, but to overthrow a worse than Babel fabric, which exalts itself above all that is called God;—not to increase the power of the few, but to secure the rights of the many;—not to perpetuate the dominion of man over man, but to enforce the great self-evident, all-pervading truth, that liberty is the birth-right of mankind, and that oppression and slavery, under all circumstances and modifications, in all climes and among all people, are in opposition to the will of God, and hostile to the interests of our race. I do not allow myself to pause and inquire, how much will the Convention accomplish. I am sure it cannot prove a failure. Whether the number of delegates be few or many, whether few or many nations be represented, it will not have been summoned in vain. The acorn must first be planted, before the oak can lift its stately form to the sky, or spread out its branches for shelter and shade. Before the Temple of Liberty can be reared, its foundation must first be laid broad and deep. The husbandman buries his seed in the earth, and then waits patiently for the ripened harvest. To the unintelligent mind which takes no cognizance of cause and effect, such a process may seem like labor lost. 'He that hath ears to hear, let him hear.' Mankind are to be reconciled together. They shall cease to enslave, to destroy, to hate each other. They shall mingle together like the kindred drops of ocean, and their feelings, desires and purposes roll in unison like the waves of the sea. Their country shall no longer be hemmed in by geographical boundaries, or bounded by any number of square miles less than the whole globe. All seas, all mountains, all territories, shall be held as the common property of our race. The confusion of tongues shall cease, and one speech be spoken as it was before the universal dispersion.

'The noise of war shall cease from sea to sea,
And married nations dwell in harmony.'

These blissful events must happen, it seems to me, or the Son of God has come into the world in vain. My faith is perfect in his ability to overcome the evil that is in the world, through the power and by the agency of divine love. That the first World's Convention will do something toward hastening such an epoch, I think cannot reasonably be doubted. What does the first imply but a second, a third, and a final Convention, to prepare the whole earth to celebrate one universal jubilee?

The Annual Meeting.

Never perhaps since the commencement of the anti-slavery enterprise, has more interest been excited in relation to any one meeting, than has been felt as to the results of the Sixth Annual Meeting of the New-Hampshire State Society. And whatever might have been the hopes or the fears of the friends or foes of the Society, both, we presume, have been somewhat disappointed; the one at their signal defeat, the other at their almost unparalleled success.

We cannot but congratulate our friends on what they have achieved, but we hope at the same time there will be no disposition to triumph over a vanquished foe. Certainly there will not be, if we have been actuated in what we have done, by principle, and not by unholy party feeling. When we consider the mighty influences that were arrayed against us, and all the preparatory movements on the part of those who have retired (ingloriously we fear) from our ranks, because our platform is so broad as to admit upon it "every human being who desires to co-operate with us in the redemption of the slave," when we look at the character and standing of most of those with whom we had to compete, "the sons of Levi"—the priests who *have* heretofore, and some who have not, been active in promoting our cause, of almost all denominations, we cannot but believe that it becomes us to say emphatically "what hath God wrought." To him (we say from our heart) be all the glory.—"If it had not been the Lord who was on our side now may Israel say, If it had not been the Lord who was on our side when men rose up against us, then they had swallowed us up."

We should have been happy to have given our readers a full account of the meeting in this week's Herald, but the peculiarity of the circumstances prevented. It will be sufficient to say that the anti-slavery of New-Hampshire is still erect. That it has been called upon to defend itself from an attack more formidable than has been made upon the cause in any other state in the land, and manfully and successfully was the attack sustained. That the question is now settled that woman is part and parcel of the human race; and that while the society is far from wishing to drag her before our public bodies, (as it is accused of,) it will never, if she chooses to come on to our platform in any position becoming a man, out upon her with gag or padlock, or with bloodhound drive her down to her kitchen, or to screen herself from the public gaze under her own bonnet. That the Executive of the American Society in transferring the Emancipator, the National Anti-Slavery organ, to the New-York City Young Men's Anti-Slavery Society deserves the severest censure. That though they have the highest regard for the men whose names were thrown before the public by the Albany Convention as candidates for the Presidency and Vice Presidency, they cannot approve of the nomination, or any independent nomination, and recommend to the abolitionists of this State, at the next Presidential election to scatter their votes. That the Society approves of the Herald of Freedom and regards "with admiration" the independent and fearless and at the same time talented editor, N. P. ROGERS, and authorizes the Executive Committee to continue him in the editorial chair. That for reasons set forth in a protest which was entered by certain individuals mostly ministers, which we shall publish with the proceedings of the meeting, a new organization has been formed, as the protest affirms on a *broader platform*, than the old, (though that admits "every human being" who desires to stand upon it,) and we shall now have two State Societies as in Massachusetts, to carry on a conflict upon slavery or one another until slavery or one of them shall fall. That the resolution inviting all persons (male and female) to take part in the deliberations of the meeting was discussed *a whole day* and then decided by yeas and nays, 197 in the affirmative and 57 in the negative. That the officers of the Society for the ensuing year are—

President.
JOSEPH M. HARPER, Canterbury.

Vice-Presidents.
GEORGE BOOTH, Portsmouth,
T. P. BEACH, Campton,
SAMUEL EASTMAN, Haverhill,
JESSE MERRILL, Franklin,
JOHN M. RICHARDSON, Durham,
MOSES A. CARTLAND, Weare,
T. B. MOSES, Somersworth,
WALES KIMBALL, Keene,
LUTHER MELENDY, Amherst,
BENJAMIN CHAPMAN, Cornish,

Executive Committee.
N. P. ROGERS, Concord,
GEO. KENT, Concord,
JOHN B. CHANDLER, Concord,
CARLETON HEATH, Bow,
JOHN W. LEWIS, Concord,
WM. CHAMBERLAIN, Boscawen,
DAVID MORRILL, jr. Canterbury,
MOSES SAWYER, Weare,
SAMUEL BURNHAM, Pow,
JOHN R. FRENCH, Concord,
PHILIP BROWN, Loudon,
JOHN Q. EATON, Weare.

AMOS WOOD, Concord, *Treasurer.*
ALBE CADY, Concord, *Rec. Secretary.*
PARKER PILLSBURY, Concord, *Cor. Sec'y.*

We hope to be pardoned by our readers for not giving a more full account than the above, of the proceedings of this highly important meeting.

Nothing could exceed the interest that was felt during the whole of the first day while the resolution on who should be members, was under discussion. At three o'clock the Town Hall was literally *packed*. An immediate adjournment to the South Church was moved and carried. The assembly moved in a mass, and filled the church. Again we say, to God be the praise, "for his hand hath done wonderful things for us," whereof we are glad.—Let abolitionists "thank God and take courage." Through God they shall do valiantly. Some unfinished business was referred to the Executive Committee, which will receive their attention at their meeting on Thursday next, the notice of which they will see in another column.—P.

We were not a little surprised a week or two since, at learning that the Connecticut Anti-Slavery Society had gone over to New Orgainzation—refusing to acknowledge the right of woman to be heard or seen except "through a glass darkly," on the anti-slavery platform. The Hartford Congregationalist, from which we first learned the facts, also informed us that the time and place of the Ladies' Anti-Slavery Fair had been changed, because no place in New-Haven could be obtained in which to hold it.

New Haven was the place where the State Society met, when it voted to seal up the lips of the women. The meeting was to have been held in the Church of Rev. H. G. Ludlow,—but he and his people positively refused to open their house, unless a pledge could be given that women should not speak or vote in the meetings. It would seem that New-Haven Anti-Slavery has not yet determined "the sphere of woman." They do not seem to be right anywhere. They are not permitted to vote or speak in the meetings of the society—and if they retire to their kitchens or parlors, and silently and alone manufacture a few articles for sale, that the avails of their labor may help on the cause of the slave, then the whole city does not furnish a place where they can hold their Fair. Perhaps Rev. Mr. Ludlow who was chairman at the commencement of the meeting, spoke the sentiment of the city—College and all, (we gave a breath of College sentiment last week,) when he indignantly declared "I will not sit in a chair where women bear rule. I will not sit in a meeting where the sorcery of woman's tongue is thrown around my heart. Women shall not speak in our meetings. I will not submit to PETTICOAT GOVERNMENT here, or elsewhere. I had enough of that in my childhood. Now I am a man I will not submit to it, even in my own house. No woman shall ever lord it over me. I am Major-Domo in my own house." And when some one in reply said, "A strange spirit has risen among us,"—Mr. Ludlow rose and called him to order, and said "I think I have the spirit of God. I am a Christian."

When we consider where the meeting was holden and the kind of abolitionist this Rev. Mr. Ludlow, the Chairman and a Vice-President is, and the fact that no place but a "little hall" was procured for the meeting, and that the largest vote taken was only FIFTY FOUR, and that the abolition of New-Haven is of such a type as that the ladies have been compelled to remove their Fair from the city, and that probably a goodly number of the fifty-four were New-Haven abolitionists, and that Alanson, St. Clair and Ichabod Codding, the well-schooled and practiced veterans of New Organization, in imitation of him who first sinned, and then tempted Eden's innocents to sin too, were there, and labored valiantly to promulgate their heresies, when we consider all these circumstances, we need not wonder that woman was cudgeled down from humanity's platform, and bidden to hold her tongue; or that the resolution declaring it wrong for abolitionists to acknowledge slaveholders and their accomplices as the true ministers of Jesus was, after much opposition recommitted to the Committee, and was not again brought forward. If such be the spirit of the Connecticut Anti-Slavery Society we are glad it has become auxiliary to the American and Foreign Anti-Slavery Society. It has gone to its "own place." The Old American Society will grow weak from the secession of such auxiliaries, just as the army of Gideon grew weak when its two and thirty thousand were reduced to three hundred.

Brother Ludlow however and the rest, had better be vigilant; Benson may yet move a reconsideration of the votes.—P.

The Reasons Why.

We are often asked why we are creating so much excitement here at the north on the subject of slavevery? Why disturbing, distracting and rending the church, scattering the ministry, and fearfully threatening to break up all the foundations of society? Those who thus interrogate us mistake us altogether. *We* are not doing this. It is all the result of a little anti-slavery truth. But suppose we were *doing all* this, and more. Is there not a cause? Why do we proclaim such truth? Why are there now at the North more than two thousand anti-slavery societies, formed in some instances at least, of those who have been discarded by the church and rejected by the ministry? Why and by whom have they been formed? Are they the work of some foul incendiary, who would excite the slave to insurrection and deluge the south in blood? Or of some base political intriguer to divide an opposing party, and thus change the administration; or of some treasonable plotter against the peace of the Union? Were they organized to disturb the peace of churches, or to scatter away their ministers? Blistered would be our tongue should we say it, though all this has been said, in church and out.

Far different was the influence which gave birth to these societies. They exist because a few pious though obscure individuals, beheld the sirocco of woes that was beating on the slave, and their hearts were moved with pity. They saw him robbed—scarred by oppression, and the flaming bolts flashing down from the red right hand of the oppressor, still beating on his unprotected head. They saw all this and wept aloud.

But worse than this they saw. Yes, in this nation, professing more christianity than any other under heaven, they saw more than two millions of immortal beings prohibited by statute law from obeying the command of Christ, to "search the Scriptures;" that among all these millions, the marriage rite and family relation, that type of Eden saved amid the ruins of the fall, was annihilated; and in its place was reared a wholesale system of adultery and concubinage. And they saw the church standing by and looking on with silent and cold indifference, while her priests *even*, like another priest and Levite of whom we read, "passed by on the other side." They saw all this and worse than *this* they saw. They saw the church and her ministry, embracing this system of untold horrors, yea, hugging it to their very bosoms. They saw the church owning her slaves, and selling or leasing them to pay the salary of her priests. They saw her selling the wife and child from the frantic husband and father, to be seen by him no more forever, and then hypocritically depositing the avails, in the treasury of the Lord to send the gospel to the heathen at the ends of the earth. All this, they who formed these societies saw, and in defiance of all the uproused malice and rage of earth and hell, they came forth and arrayed themselves on the side of God and his oppressed. Societies were formed, and they have increased until "the little one" has "become a thousand." And God is with them still.—Let it be said of them, then, that they "seek to divide and distract the church." He in whose name they trust will plead their cause, and their foes shall be put to confusion.—P.

For the Herald of Freedom.

Things that I have seen.

I have seen, if I am not mistaken, a great commotion of late. I have seen much anxiety manifested by some persons lest others should not think them true abolitionists. Query. If they carried their standard where it should be, would any one dispute their abolitionism?

I have seen a minister go into the pulpit, immediately after a staunch abolitionist had been deposed, for wielding manfully the sword of the Spirit, and heard him proclaim to the people, that he was an abolitionist in deed and in truth. I have seen too that some had courage to probe him to the bottom, and they found him rotten to the core. I have seen a minister, who stole the livery of Anti-Slavery, to to serve Pro-Slavery in. I have seen ministers so fearful lest they should commit themselves on the exciting topics of the day, that they would spend their time, sabbath after sabbath, in telling the people just what, and only what they knew before. By the way, I do not mention this as an uncommon thing for if I should, probably the children in the street, would laugh at me. Doubtless *all* have seen this who go to meeting.

I have seen some persons attempt to clear up some things in the Herald which they supposed might look dark, and leave them darker than they found them. Query. Had they not better illuminate their own minds first?

I have seen some ministers, (great abolitionists of course,) striving mightily to persuade people that the present staandard-bearers, in the Anti-Slavery cause, were pursuing wrong measures. Wonder how long it will be, befor they will use the same measures, and then say they have *always been using them*!

I have seen, no, I have heard, of a minister who told his people it was just as wrong to read any paper but a *religious* one on the Sabbath as it was to work; and then he would carry up the (so called) "CHRISTIAN Panoply" and read it in the pulpit himself. Wonder if he read the Editor's tacitly admitted views of the blood-hound war with the Indians, as commented on in the Herald sometime since?

All this I have seen, (and heard,) and much more; but I turn to a brighter page: for lo! I have seen a *new* thing under the sun. I have seen a minister, who feared not even in these days of persecution, to deliver God's message to the people,—who could ascend the pulpit, regardless of "property and standing," and rebuke the sins of the times, even though they were found staining the sacred vestments of the priest himself. Heaven speed him onward.—The blessing of them that are ready to perish, be upon him; future generations shall rise up and call him blessed.

A FEMALE OBSERVER.

Seventh New-England Anti-Slavery Convention.

The Seventh New-England Anti-Slavery Convention assembled in Chardon Street Chapel, in the city of Boston, on Tuesday, the 26th of May, 1840.

The Convention was called to order by John A Collins, chairman of the Committee of Arrangements.

William Bassett, of Massachusetts, was appointed Chairman pro tem. and Joseph Sisson, Jr., of Rhode Island, Secretary pro tem.

Prayer was offered by E. W. Jackson.

On motion of J. A. Collins, a committee was appointed by the Chair to nominate officers of the convention. The following persons were appointed, viz:—John A. Collins, Thankful Southwick, and James P. Boyce, of Mass; Francis Messhure, of Me.; Hosea Sawyer and Amos Wood of N. H.; and Thomas Davis of R. I.

On motion of John A. Collins, Voted, that all persons present, favorable to immediate emancipation, be invited to take seats and participate in the doings of this Convention.

On motion of C. C. Burleigh, Voted, that *all* persons present, whether favorable to immediate emancipation or not, be invited to participate in the discussions of this Convention.

On motion of ——— Brown, Voted, that a Business Committe of seven be appointed, to be nominated by the Chair. The following persons were appointed, viz: Edmund Quincy, John A. Collins, Francis Messhure, T. P. Beach, Oliver Johnson, Thomas Davis, and Nathaniel H. Whiting.

The following resolution, offered by J. D. Bridge of Mayer, ——— Brown, and H. C. Wright, was laid on the table, in order to give opportunity for the committee on nominations to report.

Resolved, That slaveholding is, *in all cases*, sinful; and that no man who claims the right of property in his fellow-man, or who refuses to proclaim the truth of God against slaveholding, should be recognized as a true Christian minister.

The committee on nominations reported the following list of officers of the Convention, which was accepted; and on motion, the persons named were chosen, viz:

President—SAMUEL FESSENDEN, of Maine.

Vice Presidents—Samuel Philbrick, of Massachusetts; Jacob Southwick, of Maine; Thomas Davis, of Rhode Island; John Smith, of Massachusetts; T. P. Beach, of New-Hampshire.

Secretaries—Wm. Bassett, Anne W. Weston, James P. Boyce.

Treasurer—H. G. Chapman.

On motion of J. A. Collins, Voted, that a committee of three be appointed on Finance and the roll.

Geo. Foster, Wm. M. Chase, and Charles P. Bosson were appointed.

On motion of H. C. Wright, Voted, that the resolution which had been laid on the table be now taken up.

After being further discussed by ——— Kelley of Maine, he gave way for the following motion, submitted by J. A. Collins: That no person be allowed to speak more than fifteen minutes at one time. Laid on the table.

On motion of O. Johnson, Voted, that when we adjourn it be at 1-2 past 12 o'clock.

The discussion was resumed by Mr. Kelley of Maine.

On motion, Voted, that no person be permitted to speak more than twice on the same question.

The motion to limit speakers to fifteen minutes at one time, was then, on motion, taken up; and after being amended by substituting ten for 'fifteen,' was adopted.

The Committee on Finance reported the following resolution, which was adopted, viz:—

Resolved, That the members of this Convention pay into the hands of the committee on Finance one dollar each, or such other sum as they may feel disposed to contribute.

The Business Committee reported a series of resolutions, which were laid on the table.

The resolution before under discussion was advocated by C. C. Burleigh in reply to Mr. Kelley.

On motion, Voted to re-consider the vote by which it was voted to adjourn at 1-2 past 12 o'clock; and that when we adjourn, it be at 1 o'clock, to meet at 3 o'clock, P. M.

The discussion was resumed by Mr. Damon, and continued by Charles Gallagher, C. C. Burleigh, S. May, and others.

Adjourned.

3 o'CLOCK, P. M.

The Convention met pursuant to adjournment.

The resolution which was before the Convention at the time of adjournment was further debated by Mr. Kelley, and, on motion was laid on the table.

The resolution reported in the morning by the Business Committee were taken up for discussion. After remarks by C. C. Burleigh and O. Johnson, it was voted that the first and second of the series be recommitted to the Business Committee. The third resolution was then taken up for discussion.—Remarks were made by C. C. Burleigh, J. D. Bridge, Charles Gallagher, N. H. Whiting, Wm. B. Earle, J. V. Himes, P. R. Russell, O. Johnson, E. Thompson, A. G. Comings, Samuel Jones, H. C. Wright, and Wm. Farwell. Several amendments were proposed and adopted. Pending the discussion, the Convention adjourned to half-past 7 o'clock, P. M.

TUESDAY EVENING, 7 1-2 o'clock.

The Convention met according to adjournment.

The resolution under consideration at the time of adjournment was again taken up, and further remarks were made by G. W. F. Mellen, Mr. Brown of Northampton, Mr. Damon, Dr. Manford, H. C. Wright, C. T. Torrey, N. H. Whiting, and W. B. Earle.

On motion, voted to adjourn to 9 o'clock to-morrow morning.

WEDNESDAY MORNING, 9 o'clock.

The discussion of the resolution which was before the meeting last evening was again taken up, discussed and amended.

After remarks by Dr. Manford, in support of the resolution, Abby Kelley moved that when the question be taken, it be taken by yeas and nays; which was carried.

The discussion was continued by Dr. Manford and C. C. Burleigh.

Voted, that all persons who are members of this Convention, but who may be absent, and who may wish to record their names, either negatively or affirmatively, on this resolution, have liberty to do so.

The question was then taken on the resolution, and it was carried—209 in the affirmative, and 2 in the negative.

The resolution, as amended and passed, is as follows:

Resolved, That the professed Christian church and ministry at the North, by the course which they have taken upon the subject of slavery, have made themselves the main pillars to that hateful system of oppression; and we believe no abolitionist can consistently support those ministers, or churches, who continue to give the right hand of Christian fellowship to those who hold God's image as an article of merchandize; or neglect to raise their voices in condemnation of the atrocious crime; or use their influence to obstruct the free action of their members in their efforts to advance our righteous cause.

The Business Committee presented the following resolutions, which were discussed by Dr. Manford, E. Thompson, T. P. Beach, and adopted:

Resolved, That our organization is not to war upon the religious sects and political parties existing in this country; but simply to effect the peaceful liberation of the slave, by prevailing upon the various relations of society to act out those great principles of freedom which they profess.

Resolved, That the formation of a third political party by abolitionists in hostility to, and for the avowed purpose of destroying the existing political parties, is contrary to the spirit of our organizations, as well as utterly at variance with all our past professions; and we are, therefore, decidedly opposed to the attempt now making by abolitionists to organize a third distinct political party, not merely because it would render us obnoxious to the charge of violating the pledges we have heretofore given to the world upon this subject; but because we believe it might prove fatal to the purity, integrity, and prosperity of our whole enterprise, by involving us in all the corruption incident to, if not necessarily connected with the machinery of party politics; by exposing us to the danger of violating the great principles upon which our cause is based, through the influence of a swarm of political aspirants, who will rush into our ranks for the sake of the loaves and fishes of office; and by arraying against us needlessly the opposition of the two parties now existing, whose instinct of self-preservation alone would induce them to unite their energies for our destruction.

Resolved, therefore, That while we earnestly call upon all the friends of the slave to adhere with undeviating rectitude to their anti-slavery principles, and never to vote for any man to fill the offices of state whose influence is given to uphold slavery; yet fidelity to our brethren in bonds calls upon us also to advise them not to countenance the movement for a third political party by voting for the candidates who are or may be put in nomination exclusively by that party.

Resolved, That our faith in the power of truth remains undiminished; and we believe that, with the blessing of God, it may be so brought to bear upon the various sects and parties in our midst, as to arouse them to a hearty, and zealous exercise of those great principles of freedom which can alone work out the peaceful and bloodless enfranchisement of the suffering millions who are now pining in bondage in our land.

The Business Committee submitted the following resolutions, which were adopted:

Resolved, That, by giving his casting vote, as President of the Senate of the United States, for establishing a censorship over the press, and by pledging himself before his election, that 'he must go into the presidential chair the inflexible and uncompromising opponent of any attempt on the part of Congress to abolish slavery in the District of Columbia, against the wishes of the slaveholding States,' Martin Van Buren has been made the tool of the slaveholing power, and has proved himself utterly hostile to the principles of democracy.

Resolved, That Wm. Henry Harrison, by his attempt, while Governor of Indiana, to fasten slavery upon that territory—by his activity in legalizing slavery in the territories of Missouri and Arkansas,—by his speech, at the public meeting in Vincennes, Indiana, declaring it to be unconstitutional to discuss the subject of slavery,—and by his unwillingness to give his views on the subject of slavery when interogated, but referring them to his past life, which has been characterized by a base subserviency to southern interest,—should be considered friendly to the system of slavery and directly hostile to the system of immediate and unconditional emancipation; therefore,

Resolved, unanimously, That it is the deliberate conviction of this Convention, that no abolitionist can aid in electing either of the above named men to the Presidency of the United States without becoming recreant to his principles.

On motion of E. Quincy, Voted that a session of this convention be held at this place to-morrow morning at 9 o'clock.

Voted to adjourn to meet at the Marlboro' Chapel, at 3 o'clock, this afternoon.

WEDNESDAY, 3 o'clock, P. M.

The Convention again met.

Abby Kelly offered the following preamble and resolution, which were advocated by the mover, C. C. Burleigh, Dr. Manford and E. Quincy, and adopted.

Whereas, The government of the United States, by sustaining the slave system, is highly tyrannical and despotic; and whereas, the policy of the different political parties of the country has given, and is giving full sanction to this government; therefore

Resolved, That the United States of America, though a republic in name, is a despotism in reality; and its great political parties have no claim, whatever, to the appellations democratic, republican, whig or conservative.

C. C. Burleigh offered the following resolution, which was supported by the mover and adopted.

Resolved, That if possessing and not using the power to overthrow slavery; if palliating, countenanceing and sustaining it by the pulpit, the press, and the general voice of public opinion; if shaping constitutional provisions and legislative enactments to promote its intersts and protect its existence; and in a word, if exerting moral and pledging physical power to uphold and perpetuate it, can involve a people in the guilt of slaveholding, or lay them under obligations to repent and reform, and put forth exections for the destruction of the slave system; then are the people of the North implicated in the guilt of southern slavery, and bound to labor for its abolition.

Voted to adjourn, to meet at Chardon street Chapel at 7 1-2 o'clock, this evening.

WEDNESDAY EVENING, 7 1-2 o'clock.

The Convention again assembled.

E. Quincy, from the Business Committee, reported the following resolutions, viz:

Whereas, Human beings are held in slavery particularly in accordance with the sacred rights of our common humanity, and of the just and equal laws of God; therefore,

Resolved, That it is the duty and most solemn duty of every human being without regard to color, sex, clime, or condition, in view of the common brotherhood of man, and the great law of love which demands of us an equal interest in the welfare of others with what we feel for ourselves, to use all righteous means to restore to our brethren in bonds that freedom of which they have been cruelly robbed.

Whereas, slavery is upheld by the combined action of nearly all the ramifications of society, united by a common bond of union, for the single object of giving strength and durability to this monstrous outrage upon human nature; therefore,

Resolved, That in order to counteract and remove the influence which thus gives vitality and power to this system, we must, if possible, unite an equally wide diversity of interests by some common bond,—upon a platform broad enough to contain the whole human family, for the purpose of concentrating the moral energies of the friends of freedom for an exterminating warfare against this most deadly enemy of our race.

Resolved, That the *Old Anti-Slavery Organization* furnishes this platform, where *humanity* can stand and battle for those rights which are the common property of all who wear the human form, by requiring of its members no religious or political test, or peculiar outward conformation, in order to entitle them to the *rights* of membership, but the simple belief of the universal sinfulness of slavery; and the wonderful success which has attended its labors for the slave, increases our faith from day to day, that, with the blessing of God, it will be the means of effecting the final emancipation of the millions who are now pining in bondage in our land.

Resolved, That all attempts to narrow down or destroy our noble platform, whether by 'new organization' or disorganization, are to be regarded as hostile to the true interests of freedom, and should be frowned upon, and unqualifiedly opposed by every true friend of the slave.

Resolved, That the efforts which are now making by certain of the professed friends of the slave, to '*new organize*' the abolitionists of the country, by the destruction of the broad platform of genuine anti-slavery, including the formation of the Massachusetts Abolition Society, and the American and Foreign A. S. Society, are a palpable dedeparture from *original abolitionism*, and should be strenuously opposed by all who have the welfare of the slave at heart.

Resolved, That the charges which are brought against the American and Mass. Anti-Slavery Societies, of seeking to advance objects foreign to the question of abolition, such as non-resistance and woman's rights, technically so called, are in the opinion of this Convention, utterly false and groundless, and unworthy of honorable minds, and are either the production of a diseased imagination, laboring under some strange hallucination, a mind palpably ignorant of the past action of these societies, and of the nature of our enterprise, or of a heart wilfully corrupt, and most obviously hostile to the glorious cause of liberty, for the advancement of which these associations have been formed.

Resolved, That we feel especial sorrow and indignation at the recent formation of the American and Foreign A. S. Society in the city of New York, believing that the only reason which could be given at that time for its formation, which has not existed ever since the American Society was formed at Philadelphia, viz: the appointment of a woman to act on a committee, of the Society, is entirely insufficient to justify such a course, as well as utterly opposed to the spirit and genius of our enterprise, but if sufficient now, that it ought to have influenced to such an act, a year ago, since it has existed for an entire year.

Resolved, That we think the conduct of that Society, in taking a name so nearly resembling that of the old organization, is unjust, and exceedingly disingenuous, if not absolutely dishonest, as it will necessarily lead to frequent collisions, by confounding the two associations in the minds of the people, as well as in other ways; and it meets our most unqalified condemnation.

Resolved, That our confidence in the American A. S. Society, has increased rather than diminished by its action at its last annual meeting; and we heartily and cordially recommend it to the confidence of abolitionists throughout the world, as a faithful and efficient friend of the enslaved, standing on the old platform, erected in 1833, and as an advocate for the largest liberty, by receiving into its bosom, on terms of perfect equality, all who love the slave, whatever may be their views of politics, or whatever physical conformation God has pleased to give them.

Resolved, That the prejudice which excludes the people of color in this country from those social, political and religious rights, which belong to them in common with every portion of the human family, under whatever guise it may manifest itself, is a violation of Christian law, and of the great principles which lie at the foundation of our enterprise, and is one of the great supports of American Slavery; and that, consequently, it is the duty of every moral being, but especially of abolitionists, to bear a faithful testimony against it, both by precept and example.

Resolved, That we will do all in our power to elevate and improve the condition of the colored people, by introducing them, on equal terms, into schools and seminaries, and every honorable occupation of life.

C. C. Burleigh presented the following preamble and resolution, which were unanimously adopted:

Whereas, The American and Foreign Anti-Slavery Society, in an 'Address to the Friends of the Anti-Slavery cause throughout the United States and the World,' has either expressly or by insinuation accused those, or some of those, who remain connected with the American Anti-Slavery Society of having 'identified' the latter Society with 'the *private* opinions of individuals, as to the *inherent sinfulness* of human government, and the sphere in which female [illegible] contemplated, or set forth in its Constitution;' and designing to introduce 'measures foreign to the original principles and designs of the anti-slavery enterprise, tending to divert the minds of abolitionists from the cause of the slave, and the rights of the free people of color;' and has declared that 'the same persons belonging to the anti-slavery ranks, who are contending for what they call "woman's rights"—the civil and political equality of women with men—deny the obligation of forming, supporting, or yielding obedience to civil government, and refuse to affirm the duty of political action;' that 'they contrived to bring to the late annual meeting of the Society a sufficient number of men and *women* to compose a majority of all the members present, to sustain their views and measures'—that 'of the whole number present this year, *four hundred and sixty-four* were from the single State of Massachusetts!' and 'styling themselves "non-resistants," they seem determined to carry forward their favorite theories and practices, at all events, even if the great moral enterprise in which they and we originally embarked, should retrograde;' therefore

Resolved, That we feel constrained to express our astonishment at the publication, from such a source, of statements and insinuations so grossly untrue, and unworthy the character of honorable men, engaged in an enterprise of philanthropy, as the above and others contained in the same document, and to record against them our express and emphatic denial.

The Convention then adjourned, *sine die*.

WM. BASSETT, ANNE W. WESTON, JAMES P. BOYCE, } *Secretaries.*

Notice

The Officers of the New Hampshire Anti-Slavery Society will meet at the Anti-Slavery Rooms (opposite the Phenix Hotel) on Thursday next, at ten o'clock in the forenoon, for the transaction of business of the highest importance. It is earnestly requested that every member, so far as possible, should be present. Any communication from such as cannot be present, giving their views on the course to be pursued at this eventful crisis, would be joyfully and thankfully received.

Youth's Cabinet.

The subscriber has been appointed agent for the above valuable paper. Persons wishing to subscribe, can send to this office, where they can have the Cabinet sent to any part of the country. The paper is one of great worth,—much more than its subscription price.

Terms.—$1 per year in advance, or $1.25 if payment is delayed three months. Six copies for $5. 10 copies for $8. 20 copies for $14.

E. G. CHASE.

WANTED, at the Office of the ABOLITION STANDARD, a young man from 15 to 17 years of age, of correct habits, with a good English education, as an Apprentice to the Printing business.

Concord, June 6. E. S. CHADWICK.

Book Binders.

JOHN C CLOUGH having taken the room formerly occupied by Dow & Earsum, over the Book-Store of John F. Brown, will execute all orders in his line, with neatness and dispatch.

Newspapers, Pamphlets, and Old Books, bound in handsome style, at reasonable prices.

Concord, Mar. 29, 1840. 15—tf

POETRY.

For the Herald of Freedom.

"The democracy of the Granite State have met abolition and frowned it down."—*Isaac Hill.*

"Frowned it down!" We tell thee never, never.—
Go bind the restless ocean's heaving waves;
Go bid the ever varying tide be still,
Or earth in her old orb forget to move;
Bid sun and moon and stars their rays withdraw,
Bid "chaos come again" and "ancient night,"—
Let darkness be upon the waters deep,
"Primeval silence" reign unbroken there,
Nor man, nor beast, nor life on earth be found,
And is your heavy task completed yet?
'Tis only half begun. 'Tis *not* begun.
Go frown away eternal, living truth,
Go bid the surest axioms cease to be,
Blot out immortal mind and leave as nought
In Universe of thought, or word, or soul,
And yet you have not *cannot* end your task;—
To do it, you must FROWN THE ETERNAL
FROM HIS THRONE; uproot the solid pillars
Of the Universe; leave it fatherless
Without a sovereign, and without a God,
Omnipotence is pledged for its support
Eternal truth remains its firm defence,
The LORD OF HOSTS a "wall of fire around,"
Jehovah's presence "glory in the midst."

Go try it now. Go muster all your bands,
Wage the unequal contest long and dire;
Contend with God as devils did of old,
Meet their just fate, and then rest satisfied.

SENEX.

The English Peasant.

"The condition of the West Indian slave, is much better and happier than that of the English peasantry."—*Common Assertion.*

The land for me, the land for me,
Where every living soul is free!
Where winter may come, where storms may rave,
But the tyrant dare not bring his slave!

I should hate to dwell in a summer land,
Where flowers spring up on every hand;
Where the breeze is glad, and the heavens are fair,
But the taint of blood is every where!

I saw a peasant sit at his door,
When his weekly toil in the field was o'er;
He sat on the bench his grandsire made—
He sat in his father's walnut shade.

'Twas the golden hour of an April morn,
Lightly the lark sprung from the corn;
The blossoming trees shone purely white,
And the young leaves quivered in the light.

The Sabbath bells, with a holy glee,
Were ringing o'er woodland, heath, and lea;
'Twas a season whose living influence ran
Through air, through earth, and the heart of man.

[illegible]
And archly mimick'd the toils and cares
That coming life should make truly theirs.

But their mother, with breakfast call, anon
Came forth, and their merry masque was gone—
'Twas a beautiful sight, as, meekly still,
They sat, in their joy, on the Cottage sill.

The sire looked on them,—he looked to the skies;—
I read his heart's language in his eyes;
Lightly he rose, and lightly he trod,
To pour out his soul in the House of God.

And is THIS the man,—thou vaunting knave!—
Thou hast dared to compare with the weeping slave!
Away! find *one* slave in the world to cope
With him, in his heart, his home, his hope!

He *is* not on thy lands of sin and pain,—
Seared—scarred with the lash—cramped with the chain;
In thy burning clime, where the heart is cold,
And man, like the beast, is bought and sold!

He is not in the East, in his gorgeous halls,
Where the servile crowd before him falls,
Till the bow-string comes, in an hour of wrath,
And he vanishes from the tyrant's path.

But O,—thou slanderer, false and vile!—
Dare but to *harm* that gardenstile;
Dare but to *outrage* that lowly thatch;
Dare but to *force* that peasant's latch;

And thy craven soul shall wildly quake
At the thunder-peal the deed shall wake;
For a myriad tongues of fire shall sound,
As if every stone cried from the ground.

The indignant thrill, like flame, shall spread,
Till the isle itself rock beneath thy tread;
And a voice from people, from peer, and throne,
Shall ring in their ears—"Atone! Atone!"

For Freedom here is an equal guest,
In princely hall, and in peasant's nest;
The palace is filled with her living light,
And she watches the hamlet day and night.

Then the land for me, the land for me,
Where every living soul is free!
Where winter may come,—where storms may rave—
But the tyrant can lord it o'er no slave!

MISCELLANY.

The Voice of God.

More than once has God spoken to this sin-loving world, in a miraculous manner, by his terrible enginery, the natural elements. The fire and the flood told the inhabitants of Sodom and of the old world, that sin and violence had no place in the empire of Jehovah. The hail and the thunder made Egypt's oppressive and cruel king to tremble on his throne; and caused him to say to Moses and Aaron, "I have sinned—the Lord is righteous, and I and my people are wicked. Entreat the Lord that there be no more mighty thunderings and hail, and I will let you go, and ye shall stay no longer."

In a manner almost supernatural it would seem, God is now speaking to our guilty nation; especially to that portion of it which like Egypt (though with ten fold more damning guilt) is practising oppression. The destruction of property and human life that has been occasioned by hail and tempest, fire and flood during a few months past at the South, cannot but remind us of the beautiful and impressive lines of the poet Cowper, in his "Negro's Complaint."

"Is there as ye sometimes tell us,
Is there one who rules on high?
Has he bid you buy and sell us,
Speaking from his throne, the sky?
Ask him if your knotted scourges
Matches, blood extorting screws
Are the means which duty urges
Agents of his will to use?

Hark! he answers; wild tornadoes
Strewing yonder sea with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks.
He foreseeing what vexations
Afric's sons must undergo,
Fixed their tyrant's habitation
Where his whirlwinds answer, NO!"

The papers from the South and West abound with accounts such as the following:—P.

From the Cincinnati Chronicle.

The Tornado at Natchez.—The tornado destroyed about two thirds of all the buildings in the city; amongst them was every building under the hill, except Mr. Cotton's grocery, (a small building which was partially injured;) the beautiful grove of trees around the Court House is wholly prostrated; and the Court House itself partially destroyed—all the Banks, except the Commercial,—every Hotel, except the Mansion House, which was partially blown down.—The Planters' and Parker's Hotel were completely obliterated, and nothing left but a pile of bricks. The fine grove of trees, and the handsome buildings adjoining the Planters' Hotel, were all destroyed. The long row of China trees that lined the brow of the hill, and made so beautiful an appearance from the river, were all destroyed; also the Light House, erected by the U. S. Government some twenty years since; the Cotton Press,—both Steam Saw Mills,—the steeple of the Second Presbyterian Church, and a part of the building itself, was also destroyed. The Railroad Depot was blown down, and nine dead bodies have been taken from the ruins.

On the river in front of the city, the effects of the [illegible] steamboat Hinds was blown [illegible] and sunk, and all the crew and passengers except four were lost; the number on board was not known. The captain was said to be on shore at the time, but had not been seen.

The destruction of property, of course, is immense, and no estimate can yet be found of its amount;—and we regret to add that the number of lives lost is also very great. The William French passed Natchez only twelve hours after, and at that time the citizens were entirely engaged in taking out the dead bodies from the ruins. Seven ladies had already been taken from the ruins of the Steamboat Hotel. The loss on board the Flat Boats must have been awful, as it is reasonable to presume that at least two persons were on each boat, which would make the number lost in this manner upwards of two hundred. The estimates on the spot, by the citizens of Natchez, varied from three to seven hundred.

From the Louisville Journal.

It is said there were fifty persons buried in one of the hotels. Seven were taken dead from the railroad depot, and seven dead and one injured from the hotel under the hill. Rumor says, that, in all, 200 persons have been taken dead from the ruins. Of course many not killed were more or less injured.

It is stated that the family of Mr. H. P. Postlethwaite was preserved in this signular way: one of the children became frantic or alarmed and ran into the cellar—the other members of the family followed, and just as they all reached the cellar the house was blown off. The family of Mr. Watt, of the firm of Barke, Watt & Co., were accidentally led to leave the dinner table and go out into the yard, and instantly the room they had left was blown down.

It is stated that many persons were blown from the streets into the river.

On the 9th inst. a most frightful storm visited this place and the surrounding country, says the Fayettville (N. C.) Observer. The hail came down in masses almost as large as a man's fist. The largest we saw measured, was nine inches and a half in circumference, but we heard of one which was picked up nearly twice as large. It destroyed the greater part of the growing crops and gardens within its range, pelted down nearly all the fruit, and broke perhaps from 20,000 to 30,000 panes of glass in this town alone. Pigeons flying in the air were knocked down dead—poultry were killed—the ground is covered with fallen vegetation, the leaves and branches of trees. We have heard of no person being hurt.

Large Hail-stones.—A letter from Georgetown, Ky., says that on the 8th inst., there was experienced a severe hail-storm in that place. Hail-stones fell as large as a common tumbler! and lay on the ground two or three inches deep. The grain suffered much.

The Mississippi. Advices from New Orleans to the 14th inst. says the river was still rising. The Picayune of the 12th says—

On Saturday night, May 10th, at twelve o'clock, the river made its way through the other levee in the rear of the garden of Messrs. Bell & Gray, at Willow Grove.—The roar of the water awoke several persons who spread the alarm, and in a short time a large force set to work to stop the inundation. Yesterday, at 12 o'clock, one hundred negroes were at work on the spot, and finally succeeded in stopping this new outbreak.

The New Orleans True American says the crevasse at New Carthage in the parish of Concordia, is daily increasing in depth and width. The site of the town must be carried off, and it is well ascertained that a crevassee has taken place in the bank of the river near Point Coupee, below Mr. Morgan's place. The water thus escaping will go out of the Gulf in Berwick Bay.

ADDRESS
To Southern Baptists.

The American Baptist Anti-Slavery Convention, holding its first session in the City of New York, on the 28th, 29th and 30th of April, 1840.

To the Baptist Slave-holders of the Southern States.

FATHERS AND BRETHREN,—We have assembled, to the number of one hundred and ten persons, at the written call of seven hundred Baptists from thirteen of the United States. Of this number, about four hundred are accredited ministers of Jesus Christ.

A conviction of duty, which, we humbly conceive, is based upon the fear of GOD, and the love of our fellow men,—whether bond or free, oppressors or oppressed,—constrains us to submit a few thoughts for your special and candid consideration. In doing so, we appeal, with the firmest confidence, to the Omniscient God for the rectitude of our intentions. We solemnly profess a prayerful and submissive reverence for the principles of his recorded will. We feelingly avow a tender sympathy, not only for the SLAVE, but also for you, upon many of whom slavery is entailed by heritage, and enforced by law; while inexorable habits, formed in the passive state of infancy, as well as universal usage, impose bonds upon yourselves scarcely less strong, or less oppressive, than the fetters of the slave.

Hear us, then, with patience and kindness.—It is our firm conviction that the whole system of American Slavery, in theory and practice, is a violation of the instincts of nature,—a perversion of the first principles of Justice,—and a positive transgression of the revealed will of God. For, man instinctively seeks happiness and repels outrage; while slavery compels him to forego the former and endure the latter, for himself and his posterity, until the end of time.—Justice, in its very nature, assumes the existence of free moral agents, mutually bound by established principles, and acting towards each other with perfect reciprocity. We do not speak of justice towards a "chattel personal," a horse, or a swine. But the statutes of the South pronounce a slave "a [illegible] whatsoever," and [illegible] purposes pale of justice, as utterly disqualified to assert a right and to redress a wrong.

Divine revelation, as committed to Moses and expounded by our Lord, teaches, that pious self-love is the only proper measure of our love towards others. Does slavery,—especially its laws which quench or smother in the slave the light of the mind, which tear from his agonised bosom the dearest objects of his natural affection,—conform to that rule of Holy Writ?

We believe that God only has the right to take the health, the wife, the children, or the life of men guilty of no social crime. When man, single or associated, uses his power for such ends, he appears to us to arrogate to himself the prerogatives of the Almighty, and to assume a responsibility under which an archangel would stagger.

God, it is true, made use of the Jews to exterminate certain heathen tribes, and to inflict upon others a mild servitude, carfully defined and restricted. To employ this mode of punishment, or any other that he chose, was his unquestionable right. But where is the Scripture warrant to apply this special license of Jehovah for the extirpation of the human race at large, or the enslavement of any nation in particular? This specific direction to His oracular people is but *an exception* that confirms the *general rule* of His Son, "Thou shalt love thy neighbor as thyself."

The heart of the blessed Jesus was, indeed, an overflowing fountain of the tenderest sympathy for human woe. Food, health and life were his boon, never withheld, when solicited; and the gospel preached to the poor was the peculiar and characteristic proof of his being the Son of God and the Savior of the world. No evidence exists that he ever witnessed a scene of slavery. It is not shown that the Hebrews of that day trafficked in human flesh. The chained coffle,—the naked gang of the cotton field,—the exposed female reeking under the lash,—the child torn forever from its mother's breaking heart,—these, and worse acts of slavery's tragedy; were not performed, so far as history speaks, before the face of Jesus. But his warmest, almost his only burst of indignation, is against those who devouring the helpless widow's substance, and, for a pretence, made long prayers and liberal contributions to the cause of God.

His itinerant, inspired followers were too busy in draining off the universal deluge of idolatry, explaining the nature of the one living God, and establishing the claims of Jesus as the true Messiah, to define, or to condemn, in form, every species and variety of crime, in every age, that hell, fruitful of inventions, might suggest, and fallen human nature perpetrate. Hence, horse-racing, gambling, piracy, the rum traffic and the African and American slave trade, remain ungraduated in the Scripture scale of human sins. Paul, however, exhorts the servants of *heathen* masters to respectfulness and patience, for the reason that the name of God be not blasphemed; and advises them, while patient under bondage, to prefer freedom. He enjoins *Christian* masters to give their servants what is just and equal. Do the slaves of American Baptists obtain justice and equity? He implores his brother Philemon to receive again the converted fugitive, not, as he probably had been, the heathen vassal of a heathen lord, but as a beloved brother in Jesus Christ. Thus *we* behold, in all the Sciptures, a virtual and total condemnation of American slavery.

Besides, American Calvinistic Baptists, as a whole denomination, have been hitherto regarded by the Christian world, as *responsible for the sins of Baptist slave-holders, and the sufferings of one hundred thousand Baptist slaves.* And if we fail, as many do, to testify our abhorrence of a system that allows a fellow Christian to sell his brother, or his brother's wife or child, or to dissolve the marriage tie at pleasure; we see not how to escape the merited contempt of mankind, the reproaches of conscience, or the displeasure of God. For, the followers of Jesus are ordained the light of the world, and *his witnesses of the truth* until the end of time.

Further, in the exhaustion of your once teeming soil—the non-increase, and, in some parts, diminution of your white population,—the depreciation of your staple products, and the competition of British enterprise in India,—the jubilee shout of West Indian emancipation, rousing the dormant spirit of your slaves to assert the rights of man,—your intrinsic incapacity of self-defence in case of foreign aggression,—your constant exposure to servile insurrection and massacre,—and in the general reprobation of republican slavery throughout the rest of the civilized and Christian world,—we behold indications that God attests, by earthly signs, the precept of his heavenly oracles, to "let the oppressed go free."

Again, if you have heard us thus far with candor, you may perhaps inquire, "What would you have us do?" We answer,—at once confess before heaven and earth the sinfulness of holding slaves; admit it to be not only a misfortune, but a crime; protest against laws that bind the system on you; petition for the guaranty, to all, of "national and unalienable rights." If your remonstrances and prayers to man are disregarded, cast yourselves on the God of providence and justice; forsake, like Abraham, your father-land, and carry your children and your households to the vast asylum of our prairies and our wilderness, where our Father in heaven has bidden our mother earth to open her exuberant breast for the nourishment of many sons.

Finally,—if you should, (which Heaven avert!) remain deaf to the voice of warning and entreaty,—if you still cling to the power-maintained privilege of living on unpaid toil, and of claiming as property the image of God which Jesus bought with precious blood,—We solemnly declare, as we fear the Lord, that we cannot and we dare not recognise you as consistent brethren in Christ; we cannot join in partial, selfish prayers, that the groans of the slave may be unheard; we cannot hear preaching which makes God the author and approver of human misery and vassalage; and we cannot, at the Lord's table, cordially take that as a brother's hand, which plies the scourge on woman's naked flesh,—which thrusts a gag on the innocent,—and which shuts up the Bible from human eyes.—We deplore your condition; we pray for your deliverance; and God forbid that we should ever sin against Him by ceasing so to pray.

ELON GALUSHA, *President*,
O. S. MURRAY, *Sec'y.*

Hon. Ezekiel Hurd, of Dover, has been appointed Sheriff of the Co. of Strafford.

To Parents.

It is stated by eminent medical writers that at least one third of the children in the United States die from teething, and diseases caused thereby. Read the following:

A REAL BLESSING TO MOTHERS.
Dr. W. Evans' celebrated Soothing Syrup for Children cutting their teeth.

This infallible remedy has preserved hundreds of children when thought past recovery from convulsions. As soon as the syrup is rubbed on the gums, the child will recover. This preparation is so innocent, so efficacious, and so pleasant that no child will refuse to let its gums be rubbed with it. When infants are at the age of four months, though there is no appearance of teeth, one bottle of Syrup should be used on the gums to open the pores. Parents never should be without the Syrup in the nursery where there are young children; for if a child wakes in the night with a pain in the gums, the syrup immediately gives ease by opening the pores and healing the gums, thereby preventing Convulsions, Fevers, &c.

The above invaluable medicine, together with Dr. Wm. Evans' Camomile and Aperient Pills, are sold wholesale at 100 Chatham, st. New York, and by JOHN A. LEIGHTON, WM. V. DAVIS, Concord, N. H.

Dr. Evans' Medicines are for sale at I. S. Boyd's.
Dec. 21, 1839. 43 ly.

OMAN'S BONESET PILLS.

No. 3, Low's Block, Concord, N. H.

TO THE PUBLIC.

The sudden and severe changes of weather have brought hundreds of COLDS, which, if not attended to, will lay a foundation for an incurable affection of the lungs. How important, then, it is to eradicate entirely from the system so dangerous a malady. *Oman's Boneset Pills* will effect this noble purpose. It is allowed by the most envious that Boneset is the best plant for medical purposes known. Dr. Smith, President of the New-York Association of Botanic Physicians, says of Boneset, "That useful plant is a valuable sudorific, tonic alterative, antiseptic, cathartic and stimulant." It was one of the most powerful remedies of the native tribes, for Fevers, Colds, &c. It has been introduced extensively into practice throughout the United States, and appears to be superior to Camomile as a sudorific, tonic, and far preferable to barks in the treatment of the local Fevers of the country, often curing when other tonics failed. A strong decoction made by dissolving the Boneset Pills in warm water, and taken till it vomits freely, is sufficient to break up almost any Fever in its commencement. It cleanses the Stomach, excites all the secretions, relaxes constriction, produces a free perspiration and of course throws off the diseases. For Colds it is a complete remedy, by taking it in the form of Pills it will prevent any additional cold or exposure. No other tonic of equal activity can be exhibited in fevers withless danger of increasing excitement, or producing congestion; the only objection to its general use is its nauseous and disagreeable taste. But this difficulty is surmounted by its present form of Pills. All who will give the Boneset Pills fair trial, if not satisfied with the beneficial result, by returning the box and giving a candid statement of using the Pills according to the directions, shall have their money refunded.

The above valuable medicine for sale by EDWARD BRACKETT, *Agent for the County of Merimack*, at No. 3, Low's Brick Block, Concord, N. H.

Price 25 cents per box, 30 Pills in a box.

ANTI-SLAVERY LETTER PAPER, for sale at this Office, and at I. S. BOYD'S.
For sale also at E. BRACKETT'S.
Any quantity furnished at short notice.

Dr. Wm. Evans'
CAMOMILE APERIENT PILLS,

FOR CONSUMPTION, COUGHS, COLDS, Nervous diseases, liver complaint, dyspepsia, bilious diseases, piles, ulcers, female weakness, and all cases of hypochondriacism, low spirits, palpitation of the heart, nervous irritability, nervous weakness, fluor albus, seminal weakness, indigestion, loss of appetite, heartburn, general debility, bodily weakness, chlorosis, or green sickness, flatulency, hysterics, headaches, hiccup, sea sickness, night mare, rheumatism, asthma, tic douloreaux, cramp, spasmodic affection, and those who are victims to that most excruciating disorder, Gout, will find relief from their suffering, by a course of Dr. Evan's medicine.

ENVIABLE DISTINCTION.

In the midst of a general, and in many instances, not unfounded prejudice against many of the medical remedies of the day, DR. WM. EVANS' PILLS have the enviable distinction of an universal approbation. They are perhaps the only medicine publicly advertised that has the full and unreserved testimony of medical men in its favor, if not the only one which gives full satisfaction to its purchasers. Dr. Wm. Evans has the satisfaction of knowing that his CAMOMILE OR TONIC PILLS are not only regularly recommended and prescribed by the most experienced physicians in their daily practice, but also taken by those gentlemen themselves, whenever they feel symptoms of those diseases in which they well know them to be efficacious. He knows this to be generally the case in New York, Philadelphia, Albany, Boston, and other large cities in which they have an extensive sale. That they should thus conquer professional prejudice and interested opposition, and secure the agency of the most eminent and best informed physicians in the country to render them usefull to all classes, can only be fairly ascribed to their undeniable and pre-eminent virtues.

BEWARE OF COUNTERFEITS.—Be particular in purchasing to see that the label of this medicine contains a notice of its *entry according to act of Congress.* And be likewise particular in obtaining them at 100 Chatham-st. New York, or from the

REGULAR AGENTS.

Boston, S. Powell, 36 Cornhill.
Concord, John A. Leighton, Wm. V. Davis.
Portsmouth, N. March.
Exeter, F. Grant.
Nashua, Kendall & Gould.
Newport, Wilcox & Parmelee.
Dover, J. H. Wheeler.

Dr. Evans' Camomile and Aperient Pills,
Dr. Evans' Fever and Ague Pills,
Dr. Evans' Soothing Syrup,
Dr. Goode's Female Pills,
Dr. Hunt's Botanic Pills,

Are entered according to Act of Congress, and are vended only at 100 Chatham-st. New York, or at the regular Agents.

Dec. 21, 1839. 43 ly.

NOTICE.

WILL be sold at PUBLIC AUCTION, on Saturday, the 30th day of May next, at 2 o'clock, P. M. at the office of the subscriber, unless previously disposed of at private sale, the copy right of the following works: Right of AMERICAN DEFINITION SPELLING BOOK, for the United States; PROGRESSIVE READER; PROGRESSIVE PRIMMER. Also, STEREOTYPE PLATES for most of the above works. One third right of WRIFFORD'S CHIROGRAPHY. One share in Church Organ.

Inquire of ALBE CADY.
Concord, April 25, 1840.

Merrimack House.

[illegible] house in Concord, intends to try the experiment of a TEMPERANCE HOUSE in the Capital; and would respectfully invite the friends of Temperance travelling through Concord, to give him a call—and he assures them that no pains shall be spared on his part to render their call or stay pleasant.

☞ Boarders accommodated on reasonable terms.

STEPHANUS KELLY.
Concord, March 6, 1840.

THEOLOGICAL BOOKS AT I. S. BOYD'S,
No. 1, Low's Brick Block.

A CHOICE selection of second hand Theological and other books at a *very low price*, may be found as above. Among these are SCOTT'S, CLARK'S and DODDRIDGE'S COMMENTARIES, SCOTT'S THEOLOGICAL WORKS, and many other standard works. They have been selected from a gentleman's private Library, and are most of them uninjured. Clergymen and others wishing to purchase are requested to call and examine for themselves.

Concord, February 8, 1840.

Tailoress.

MRS. PERKINS has taken a room at the residence of Mr. Calvin Eaton, directly north of the Methodist Chapel, where she will be happy to receive sewing of all kinds, from those disposed to patronize her. The work will be faithfully done, and on reasonable terms. Orders may be left at her room or at the Herald of Freedom Office.

April 22.

BRUSHES.

HAIR BRUSHES of every description—Teeth, Shaving and Shoe and Flesh Brushes, at E. BRACKETT'S, *Agent.*

Fancy Articles.

BEAD BAGS and Purses; Fancy Boxes, various patterns; Silver and German Silver Pencils; Silver Thimbles; Spectacles; Shell and Horn, back and side COMBS of every description; Fine Ivory and Dressing Combs; Traveling Baskets and Kabobs; Patent solid head and common Pins; Needles; Indelible Ink; Indian Dye for coloring the Hair; Snuff and Tobacco Boxes; Razor Straps; Children's Paint Boxes, Children's Toys, &c., together with a general assortment of Fancy Articles too numerous to mention. For sale by

E. BRACKETT, *Agent.*

JAMES EATON,
MANUFACTURER OF
RIFLES, Fowling Pieces, MUSKETS,
AND LOCKS OF ALL SIZES AND DESCRIPTIONS.
PERCUSSIAN CAPS,
WHOLESALE AND RETAIL.

☞ Repairing done in the best manner.
29 CONCORD, N. H.

Hair Work.

LADIES French Frizetts, Puffs, Curls & Braids, Gents Wigs and Top pieces; for sale by E. BRACKETT, *Agent.*

At the old stand No. 3, Low's Block, Concord, N.H.

PERFUMERY.

JOHNSON'S, Bear's, Buffalo, Macassar, and Antique OILS; Shaving and Fancy SOAP of all kinds; Milk of Roses, Otto of Roses, Cologne and Lavender Waters, for sale by

E. BRACKETT, *Agent.*